

A
BRIEFE CA-
TECHETIC CALL
EXPOSITION OF
CHRISTIAN
DOCTRINE.

Divided into four Cate-
chisms, Comprizing the
Doctrine of the

1. *Two Sacraments.*
2. *Lords Prayer.*
3. *Ten Commandments.*
4. *And the Creed.*



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BRITANNIA
CHRISTIANA
EXPOSITION OF
CHRISTIAN
DOCTRINE

BY JOHN BAPTIST
DE LAURENTIUS



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THE FIRST CA-
TECHISM TO VCH-
ING THE SA-
CRAMENTS.

S. I.

Question.



Q. How many waies doth
the Word of GOD
teach vs to come to the
Kingdome of Heaven?

Ans. a Two.

Q. Which are they?

A. b The Law and the c Gospell.

Q. What sayth the Law?

A. d Doe this and thou shalt live.

Q. What sayth the Gospell?

A. e Believe in Jesus Christ and thou
shalt be saved.Q. Can we come to the Kingdome of
Heauen by the way of Gods Law?A. f No, but by the way of the gospell of
Gal. 3. 21.

A 2

Q. Why?

4 A Catechisme.

Q. Why so?

g Rom. 8. 3 A. Because we cannot doe it.

Q. Why can we not doe it?

h Ephc. 2.3 A. h Because wee are all borne in
Iohn 9. 34 sinne.

Psalm. 51.9 Q. What is it to be borne in sinne?

i Col. 1. 21 A. To be naturally prone to evill, and

k Psal. 53. 3 k bntoward to that which is good.

Q. How commeth it to passe that we
are all borne in sinne?

l Rom. 5. 19 A. l By reason of the sinne of our first
Father Adam.

Q. Which way then doe you hope to
come to the Kingdome of Heauen?

m 2 Cor. 2. A. m By the Gospell.

16. Q. What is the Gospell?

n Ephe. 1. 13 A. The glad tidings of salvation by
o Iesus Christ.

Q. To whom is this glad tidings
brought? To the righteous.

A. No.

Q. Why so? I say vnto you. V. S.

A. For two reasons.

Q. What is the first?

p Iohn 1. 8 A. Because there is none that is righ-
t King. 8. 46 teous, and sumeth not.

l Am. 3. 2. Q. What is the other reason?

p Mat. 9. 12 A. Because if wee were righteous,
that is, without sinnes; we should have

no neede of Christ Jesus.

Q. To whom then is this glad tidings brought?

A. To sinners.

Q. What to all sinners?

A. To whom then?

A. To such only as believe and

repent.

This is the first lesson to know the right way to the Kingdome of Heaven: And this consists in knowing the difference betweene the Law and the Gospell.

Q. What doth the Law require?

A. That we should bee without sinne.

Q. What doth the Gospell require?

A. That we should confess our sinnes, and amend our lives, and then through faith in Christ, wee shall bee saved.

Q. The Law requires what?

A. Perfect obedience.

Q. The Gospell what?

A. A Faith, and true repentance.

Q. Where doe you learne this lesson,

ring, and hearing by the Word of God.

Q. VVhy are they then baptized?

A. I God accepteth the fayth of their parents. ^{1 Cor. 7.14} ^{Gen. 17.7.}

Q. We are made cleane from sinne by baptisme: But are we made without sinne?

A. n ^{20.} ^{m 1 Ioh. 1.8}

Q. Why then are we sayd to be made cleane from sinne?

A. For two reasons.

Q. What is the first?

A. n Because wee are made free from the punishment of sinne. ^{2 Gal. 3. 10,} ^{13.}

Q. VVhat is the punishment of sinne?

A. o Death. ^{o Rom. 6.23}

Q. How are wee made free from it?

A. p Christ dyed for vs. ^{p Gal. 3.13}

Q. VVhat is the other reason?

A. q Because we are made free from the power of sinne. ^{q Rom. 6.6,} ^{7, 12.}

Q. What is it to bee made free from the power of sinne?

A. r That sinne shall / not raigne ouer vs / though it dwell in vs.

Q. How doe you know whether sinne

A 4 sinne ^{r Rom. 6.14} ^{f Rom. 7.17}

sinne taigneth ouer you or no ?

A. By repentance.

If wee repent sinne doth not reigne

1 2 Tim. 2. cuet vs, otherwise it doth.

26.

Q. What lesson doth this Sacrement

11 Pet. 3. 21 teach vs ?

2 Kin. 9. 13 A. As truely as the water doth wash

the childes face , and make it cleane ; so

* 1 John 1. 7 truely doth the * Blood of Christ wash
our soules and make them cleane.

S. 3.

Q. VVhat is the signe in the Lords

* Math. 26. Supper.

26, 27. A. The eating of the bread, and drin-

Psal. 104. 15 king of the wine to the nourishing of
the body.

Q. What is the grace signified ?

A. The eating of Christs Body , and
drinking of Christs Blood to the nour-
ishing of our soules.

Q. Christ is in heauen we are on earth;
How can wee eat his Body and drinke
his Blood ?

A. By fayth.

So fayth our Sauiour, Job. 6. 35. He that
commeth to mee shall never hunger; He
that belieueth in mee shall never thirst.

There-

Therefore to beleue in him is to drinke him. And consider in reason.

Q. What is the hunger and thirst of a Christian, as a Christian.

A. An appetite after that which conserues the life of a Christian.

Q. What is that?

A. ² The fauour of God to the pardoning of our sinnes, and to the saving of our soules. ^{2 Psa. 4.6,7 & 32.3,4,5.}

Q. What is the next way to satisfie this hunger, and to quench this thirst?

A. ¹ To beleue that Jesus Christ gave his Body to be crucified, and his Blood to be shed for our sinnes. ^{1 Ioh. 6.54}

Q. What lesson doth this Sacrament teach vs?

A. As truely as the bread that wee eate, and the wine that wee drinke doth nourish and comfort our bodies; ¹ so the Body; and Blood of Christ, if wee eate and drinke them ² by fayth, shall nourish our soules unto everlasting life. ^{2 John 6.27, 33,35. 3 John 6.40}

Q. How many things are required to prepare vs to the worthy receiuing of the Lords Supper?

A. ³ Four things.

Q. What are the two first?

A. ⁴ Know,

d 1 Cor. 12.

28, 29.

e Luke 22.

19, 20.

f Luk. 22, 17.

1 Cor. 11, 30

31.

g Mat. 5, 23.

A. d Knowledge and e fayth.

Q. Where is that taught vs?

A. In our Creede, and Catechisme.

Q. What are the two last?

A. f Repentance, and g Love.

Q. Where is that taught vs?

A. In the ten Commandemens.

Q. Why is knowledge required to the Lords Supper, and not to Baptisme?

A. Because Baptisme is the Sacra-
ment of our birth in Christ: the Lords
Supper is the Sacraument of our growth
in Christ.Q. What is this fayth that is requi-
red?b Gal. 2, 20. A. To beleue that Jesus Christ gave
his body to be crucified, and his Blood to
be shed for our sinnes.

Q. Why is fayth required?

A. Because well we may eate the
Bread, and drinke the Wine without
fayth: but we cannot eate Christs bo-
dy, and drinke his Blood without
fayth.True; for the eating of his Body is a
spirituall eating, and the drinking of his
Blood is a spirituall drinking, consisting
in meditation of the wonderfull loue
of GOD the Father, who, to saue our
soules,

soules, spared not his owne Sonne : The wonderfull loue of God the Sonne, who to saue our soules, spared not his owne selfe but gaue himselfe to suffer a shamefull death, a bitter death, and an accursed death for our sinnes : *k* Here is the loue of Christ that passeth knowledge : such is the breadth and length, and depth, and height of it, that wee are not able sufficiently to comprehend it. *k Eph.3.18.*

And like as the body by feeding and drinking, doth gather strength fo the better performance of all actions of nature: so the soule of a Christian by meditation on this loue of Christ in giuing his body to be crucified, and his blood to be shed for our sinnes, doth gather more and more strength continually for the better performance of all actions of grace; whether they bee actions of dependance, to depend vpon him, and put our trust in him in all states, in all conditons, euen in the time of affliction, and persecution, and at the very houre of death; Or whether they bee actions of conformity to his will, in obeying him, and walking in the wayes of his commandements vnto the end?

Q. Why is repentance required?

A. 158

1 Gal. 5.5 A. Because faith is required.
Luke 17.17 For by faith wee believe that Christ
50. died for vs.

2 Cor. 6.20 Q. What ought wee then to doe for
20. him?

1 Cor. 6.20 A. To serue him all the dayes of
20. our life; And sith wee cannot serue him
 by perfect obedience; to serue him as
 wee can, by true repentance.

Q. How many parts bee there of re-
 pentance?

A. Four parts.

Q. What are the two first?

Mar. 1.5. A. To confesse our sinnes; and to be
Cor. 7.11 sorry for them.

Q. What are the two last?

Luke 18.13 A. To pray to G D D to forgive
Mar. 3.8 them for Christs sake; and to amend
 our lives: desiring G D D to give vs
 grace that wee may amend them.

Q. How many offices bee there of
 loue?

A. Three.

Q. What is the first?

Cor. 13.5, A. To doe our neighbour no
5,6,7. wrong.

Q. What is the second?

A. To doe him good if wee can.

Q. What is the third?

A. If

Q. If he doth vs wrong to forgive him.

Q. Why must we haue this loue?

A. Because we know that God for / Ephe. 4.32
Christs sake should forgive vs.

THE SECOND CATE- CHISME concerning the

LORD's Prayer.

S. I.

Question:

Say the Lords Prayer?

A. Our Father which art in hea-

uen, &c.

Q. Why is it called the Lords Pray-
er?

A. Because our Lord and Saviour / Luk. 11.4
Jesus Christ taught his Disciples thus
to pray.

Q. Why are you taught to say, Our Fa-
ther, and not my Father.

A. For two reasons.

Q. What is the first?

A. Because

³ Mal. 2. 10 A. b Because God is the father of vs
1ob 31.15. bH.

^c Eph. 6.18 Q. What is the second ?
A. To teach vs to pray for others as
Math. 5. 44 well as our selves.

^d 1 Cor. 12. 2 Q. Which art in Heauen ? In what
e 2 Chr. 6. 8 c Heaven doth God dwell ?

^d In the third Heaven, called the
Heaven of Heavens.

Q. How many Heavens are there ?

A. Three heauens.

Q. What is the first ?

A. Where the birds of the ayre are.

^f Gen. 1. 10 They are called in Scripture the birds
Hes 2. 18. of Heauen.

Q. VVhat is the second ?

^g Gen. 1. 16 A. Where the Sunne, Moone, and
Starres are. They are called in Scrip-
ture the Starres of Heauen.

Q. What is the third ?

ⁱ 1 King 8. A. In shew all where God is.

^{27,39. 43.} Q. Is not God euery where ?

ⁱ Ps. 39. 7,8 A. Every where.

Q. Why then is he sayd to be in Hea-
uen ?

A. For two reasons.

Q. VVhat is the first ?

A. Because he is there in most speciall
manner.

Q. What

Q. What is that speciall manner ?

A. ^{Hee doth communicate himselfe} Mar. 10.37
in glorious manner to his Saints and ^{Reu. 3.2.}
Angels.

God is in all creatures as the author
of nature, and communicating vnto them
the gifts of nature : ^{1 Acts 17.28} GOD is in speciall
manner in his Church, as the authour of
grace, and in communicating vnto them
the gifts of grace: but in most speciall
manner he is in Heaven, as the authour of
glory: and communicating the riches of
his glory vnto the Angels and Saints. ^{Ez. 20.12}

Q. VVhat is the second ?

A. To teach vs that when wee pray,
our affections should bee in Heaven.

Q. Do you beleue that GOD is your
Father ?

A. Yes.

Q. And what Father ?

A. ^{Hee doth communicate himselfe} An Heavenly Father. ^{Mat. 6.33}

That is the best Father, for ^{as the light of the sunne is better then} Heavenly things are better then Earthly things, ^{2 Pet. 1.19}
the light of a candle.

Q. VVhat lesson doth this teach vs ? ^{Luk. 11.13}

A. Therefore ^{as hee is willing to} bee vs.

Q. For thine is the Kingdome I say
this

16 *A Catechisme.*

this in playner manner?

A. The Kingdome is thine.

Q. What Kingdome?

✓ Dan. 7. 18

✓ Psal. 103. 19

✓ Psalm. 47. 7

✓ Rom. 13. 4.

✓ 2 Chr. 20. 6

A. The Kingdome over all the world.

Q. What is the meaning?

A. Thou art King over all the world.

Q. Thine is the power] say this in plainer manner?

A. The power is thine.

Q. What power?

A. Over all the world.

Q. What is the meaning?

A. All power belongeth to thee.

Q. Thine is the glory] say this in plainer manner?

A. The glory is thine.

Q. What is the meaning?

A. All glory belongeth to thee.

Q. Doe you believe that God is King over all the world?

A. Yes.

Q. And that all power belongs to him?

A. Yes.

Q. What lesson doth this teach us?

A. Therefore he is able to help us.

This

This is the first part of the prayer, commonly called the Inuocation : And it conteines the profession of our Fayth in God , both touching his goodnesse that he is our Father, and therefore willing to heare vs. And touching his power, that he is King of all the world and therefore able to helpe vs : without this fayth we cannot pray. Now followeth the Petition.

§ 2.

Q. How many Petitions are there?

A. Six petitions.

Q. Into how many parts bee they diuided?

A. Into two parts.

Q. How many petitions are there in the first part?

A. Three.

Q. What doe we pray for in the three first?

A. Such things as immediately concerne Gods glory.

Q. What doe we pray for in the three last?

A. Such things as immediately concerne our owne good.

B

Q. Say

Q. Say the first petition ?

A. Hallowed be thy name,

Q. Say this in plainer manner.

A. Wee pray thee that thy name may be hallowed.

Q. What is hallowed ?

A. Made holy.

Q. Is not Gods Name holy already ?

A. Yes.

Q. Hath it any neede of our making ?

A. No.

Q. What then is the meaning of the word ?

A. Made knowne to be holy.

Q. What is the meaning of the Petition ?

A. Wee pray thee that this holy Name may bee made knowne ouer all the world.

Thus we see the first thing our Sauiour would haue vs pray for , is the knowledge of God : For he well knew the want of this is the cause of all euill: And the knowledge of God is the beginning of all goodness.

Q. To what end doe wee pray thus ?

A. To this end , that knowing him to bee a God that delighteth in holynesse,

we might thereby be moued to refer all ^a 1 Cor. 10.
things to the glory of his holy Name. ⁵²⁴

Q. What is the next petition?

A. Thy Kingdome come.

Q. Say this in playner manner?

A. We pray thee, that this Kingdome
may come.

Q. What is the meaning?

A. We pray thee that this Word and
Gospell may bee preached ouer all the
world.

Q. For in reason consider: How are
the Kingdomes of men planted and esta-
blished?

A. ^b By the sword.

^b Rom. 13.4

Q. What is Gods sword?

A. ^c His Word.

^c Eph. 6.17

^c Heb. 4.12.

^c Psal. 149.6.

In like manner, when a King giues vs
lawes and we receiue them; then he be-
commeth our King, and we his people; so
when God giues vs lawes, and we receiue
them, then he becomes our King, and we
his people. Now his Word containes his
lawes.

Q. How many things doe we pray for
in this petition?

A. For two things.

Q. What is the first?

A. ^d That God will send faythfull ^d 1 Cor. 3.19

W 2

^d Ps. 145.9. 38.

Pastours to preach his WORD.

Q. What is the second ?

^c 11. 60. 10. A. That GOD will send Christian
16. & 49. 23 Princes to give countenance to it.

Q. What is the next petition ?

A. Thy will bee done in Earth as it
is in Heauen.

Q. Say this in plainer manner ?

A. We pray thee that thy will may be
done in Earth as it is in Heauen.

Q. How are wee able to doe Gods
will ? Of our selues, without grace or
no ?

^f Joh.15.5. A. Not of our selues without
^g 2 Cor. 3.5 grace.

Q. What doe wee pray for then ?

^g Heb.13.21 A. That GOD will give vs grace
to doe his will.

Q. As it is in Heaven ; by whom ?

^h Pi.103.20 A. By ^h the Angels.

Q. Why must wee pray to doe Gods
will , as the Angels doe it ?

ⁱ Luke. 20. A. Because ⁱ one day wee shall be like
36. unto them in glory: Therefore ^k we haue

^k 1 Joh.3.3 cause to desire to bee like unto them heere
in grace.

Now marke how the three petitions
doe cohere together. 1. We prayed that
Gods holy Name might bee knowne o-
uer

uer all the world : 2. wee pray that the VVord and Gospell might be preached ouer all the world, ¹ whereby we may be 1 Acts 26.18 brought to the knowledge of him : ² Cor. 2.14. And thirdly we pray that God will giue vs grace, not onely to know him, but to doe his will, euen as the Angels doe it in Heauen. And then: we are happy , as our Saviour saith: ³ If ye know these things; m Ioh, 13.17 Happy are ye if ye doe them.

Q. VVhat is the next petition ?

A. Give vs this day our daily bread.

Q. why doe we pray for Gods glory in the first place ; and then for things which concerre our good in the next ?

A. Because ⁴ first wee must seeke the n Mat.6. 33 kingdome of God, and the righteousnesse thereof ; and then all other things shall be cast vpon vs.

Q. VVhat is meant by bread?

A. ⁵ All things needfull for this o Deut. 8. 3 life.

Q. VVhat is meant by daily bread?

A. All things needfull for every day.

Q. VVhat is meant by our bread?

A. ⁶ Bread gotten by a lawfull voca- p 2 Thes. 3. tion.

Q. VVhat is meant by Giue it vs ?

A. That we may haue it as a gift from God.

Q. What is the consequent thereof?

¶ Pro.10.32 A. That we may haue Gods blessing with it.

Q. How many benefits bee there of Gods blessing?

A. Three.

Q. What is the first?

¶ Hag.1.6. A. By the blessing of God it shall satisfy our natures.

Q. What is the second?

¶ Pro.13.15 A. By the blessing of God it shall content our minds.

Q. What is the third?

A. Having eaten, and beeene refreshed, by the blessing of God, we shall use our health and strength to the service of God, and not to the service of the world, the Ezecl.16.49 flesh, and the diuell.

Q. How many things doe we pray for in this Petition?

A. For three things.

Q. What is the first?

A. That God will give vs all things needfull for this life.

Q. What is the second?

A. That God will give vs his blessing with it.

Q. What

Q. What is the third?

A. That God will give vs grace to
live in some lawfull vocation.

Q. What is the next Petition?

A. Forgiue vs our trespasses, as wee
forgiue them that trespass against
vs.

Q. What is a trespass?

A. A sinne.

Q. What is a sinne?

A. The α breaking of any one of γ Ioh.3.4
Gods Commandements.

Q. What doe we pray for in this Pe-
tition?

A. Forgiuenesse of all sinnes past.

Q. Doth God forgiue all men their
sinnes?

A. α β γ .

Q. Whom then?

A. Such as γ beleeue and α repent.

Q. What doe we pray for then in this
Petition?

A. That α God will give vs repentence,
for β hereby we grow to bee the more as-
sured of Gods favour in the forgiuing of
our sinnes.

Q. What is the last Petition?

A. And leade vs not into temptati-
on.

Q. VVhat is the meaning of these words?

A. But deliver vs from euill.
The latter words explayne the former.

Q. How many sorts of euill bee there in the world?

A. Two sorts.

Q. VVhich are they?

A. The euill of sinne, and the euill of sorrow.

Q. VVhat euill is meant in this place?

A. The euill of sinne, as appeares by the word temptation.

Q. VVhat is Tentation?

b Iam. 1.14. A. Every thing that tempteth vs unto Math. 4. 3. sinne.

z Cor. 1. 5. Q. VVhat doe we pray for in this petition?

c Joh. 17.15. A. That ^c God will keepe vs from sinnes hereafter.

THE



THE THIRD CA-
TECHISME TOVCH-
ING THE TEN
Commandements.

S. 1.

Question.

VVhat doth the Law of G O D
teach vs ?

A. d What we ought to doe.

d Luke 18.

Q. How many Commandements bee
there in Gods Law ?

A. e Tenne.

e Exo. 34.28

Q. Into how many parts be they diui-
ded ?

d Deut. 4.13

& 10.4

A. f Into two , accordingly as they
were written 2. Tables.

f Exo. 31.18

Deut.10.1,3

Q. How many Commandements are
there in the first Table ?

A. g Four.

g Eph. 2.2

Math. 22.37

Q. How many in the second ?

h Math. 19.

A. h Six.

i 9.

Q. VVhat

Q. What is contained in the four first?

A. ¶ Our duety towards God.

i Luk. 10. 27

Q. What is contained in the sixe last?

¶ Mar. 12. 31

A. ¶ Our duty towards our neighbor.

Q. Repeate the first Commandement.

A. Thou shalt haue no other Gods but me.

Q. How many duties are contayned in this Commandement?

A. Three.

Q. What is the first?

A. 1 To loue God.

Q. What is the second?

A. 2 To feare God.

Q. What is the third?

A. 3 To put our trust in God.

Q. How many things are forbidden?

A. Three things contrary.

Q. What is the first?

A. 4 To loue the world.

Q. What is the second?

A. 5 To feare the world.

Q. What the third?

A. 6 To put our trust in the world.

Q. How doe wee proove that the later three, are contrary to the first three?

A. ¶

A. Because the loue of the world is contrary to the loue of God, 1 John 2. 15.

Therefore the feare of the world, is contrary to the feare of God: And to put our trust in the world is contrary to our putting of our trust in God.

Q. Ought we not to loue one another; especially inferiours to loue and feare their superiours?

A. x Yes: but for Gods sake: but God is to bee loued and feared for his owne sake.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe, &c.

Q. What is forbidden in this Commandement, in one word.

A. x Will-worship.

x Psa. 106.

Q. What is Will-worship?

28, 29, 38,

A. To worship God after our owne wits and wills.

39.

Nun. 15. 39

Q. What is Commanded?

Hof. 13. 2.

A. y To worship God according to his Word.

y Pial. 119.

113.

Esa. 50. 10.

& 8. 20.

So parents looke to bee serued of their children, not doing that which they thinke will please their parents; but by doing what their parents command them: so masters looke to bee serued by their servants,

so Princes looke to bee serued of their subiects. Yet the child is made after the image of G O D, as well as the father: the seruants as wel as the Master: the subiects as well as the Prince: and therefore are able to vnderstand of themselues what is fit to please their parents, their masters, their Princes: But none of vs is of himselfe able to conceiue what is pleasing to G O D: For my wayes are not your wayes: neyther are my thoughts your thoughts, sayth the Lord: but as high as the Heauens are aboue the earth; so are my wayes aboue your wayes, and my thoughts aboue your thoughts, saith the Lord Esa.55.8,9.

Q. VVhat is that worship of G O D which hee hath commanded vs in his word?

A. It is of a different nature, according vnto different times; vnder the olde Testament, and vnder the New.

Q. VVhat was the worship that God commanded in time of the old Testament?

A. It consisted in varietie of ceremonies, both touching the place of his worship, the temple in Jerusalem; and

z Eze. 25. 26, 27.

and ^a touching the persons that perfor-^b Exod. 28.
med it, which were the Priests. And
last of all, ^b touching the actions per-^c 1.1.2.3
formed by them in varietie of sacri-
fices.

Q. VVhat was chiefly meant here-
by ?

A. The ^c crucifying of Christ Jesus, ^c Joh. 1. 29.
together with all the graces and benefits ^{Heb. 10. 4. 16}
which the Church of G D D doth enjoy
through the death and passion of Christ
Jesus.

Q. VVhat be those benefits which we
enjoy by Christ ?

A. They are in number thzee.

Q. VVhat is the first ?

A. ^d Our attonement and reconcile-^d Leu. 4. 20
ment with G D D, which consists in the
forgivuenesse of our sinnes ?

Q. VVhat is the second ?

A. The ^c sanctification or ^e purification ^c Ezek. 20. 12.
of our natures. ^{Heb. 10. 2.}

Q. VVhat is the third ?

A. The ^f salvation of our soules. ^f Deut. 33. 29.

Q. VVhat is the worship of God pre-^{29.}
scribed in Gods word, in the dayes of the
new Testament ?

A. That which for the most part is
merely morall and perpetuall.

Q. How

Q. How many parts bee there of it ?

A. Three.

Q. What is the first ?

A. The ¹ ministry of the word in the preaching and hearing of it.

Q. What is the second ?

A. The ² exercise of prayer.

Q. What is the third ?

A. The ³ administration, and participation of the Sacraments.

Q. What is forbidden ?

A. The contraries vnto these.

Q. What is contrary to the ministry of the word ?

A. Two things.

Q. What is the first ?

A. The ¹ contempt of it.

Q. Wherein doth this consist ?

A. In two things: to wit, the ¹ disuse thereof, or the vse therof in an ² vntolerable manner.

Q. What is the second ?

A. The ² bringing in of a worship besides or contrary to the Word of God.

Q. Giue some examples hereof ?

A. o As the sacrifice of the Mass a.

22.25.26.28 mongst Papists.

& 10. 12. 14. Q. What els ?

A. The ³ making of images to superstitious

stitious endes, the ² placing of them in ² Num. 33
Churches, & ¹ the worshipping of them. ^{12.}

Q. What else?

A. The ¹ worshipping of Reliques.

I King. 18. 4

v Exo. 20. 5

Reuel. 9. 20

Q. What else?

A. The ¹ consecrating of oyle, creamie,
salt, &c.

Gen. 50. 25

Exod. 13. 14

Iosha. 24. 32

Q. What is the contrary vnto prayer?

v Rom. 14. 17

A. Two things.

Q. What is the first?

A. The ¹ neglect, or disuse of prayer.

u Psal. 14. 4

Q. What is the second?

A. An vnlawfull use of prayer.

Q. Wherein doth that consist?

A. In two things.

Q. What is the first?

A. In ¹ prayer with a right fayth.

x Psal. 16. 4

Q. Wherein doth that consist?

y Phili. 4. 6

A. In ¹ praying vnto any other saue
vnto God: In praying in ² any other
Name then in Jesus Christ.

z Ioh. 15. 24

Heb. 13. 15

1 John 2. 1

Q. Doe Papists transgresse in this?

1 Tim. 2. 5

Reue. 8. 3.

A. Yea.

Q. How many wayes?

A. In praying vnto Saints, in pray-
ing vnto Angels, in praying vnto Im-
ages.

Q. What is the second?

A. In praying without right affecti-
ons.

Q. How

Q. How many wayes is that committed?

A. Two wayes.

Q. As how?

A. In praying superstitiously, or in praying profanely.

Q. How superstitiously?

A. ^{2 Cor. 14.} In praying in a tongue they understand not, as papists.

Q. How profanely?

A. ^{1 Cor. 11. 2.} In praying without due reverence, and devotion.

Q. What is contrary to the right administration of the Sacraments?

A. Two things.

Q. What is the first?

A. ^{6 Math. 1. 7} The contempt of Gods institution.

Q. How is that committed?

A. Two wayes.

Q. What is the first?

A. ^{2 Ex. 12. 3, 24} By not coming to the Lords Table.

^{2 Chr. 30. 10} Luke 22. 19

Q. What is the second?

A. ^{d 1 Cor. 11. 27.} By receiving it unworthily, when we doe come.

Q. What is the second way in general?

A. ^{3 Mat. 15. 9} By bringing in our owne institutions,

tions, as the Papist have brought in five
Sacraments more.

Q. What is the third Command-
ment?

A. Thou shalt not take the Name of
the Lord thy God in vain, &c.

This is both a bidding and a forbidding
Commandement.

Q. What is commanded in this com-
mandement?

A. To take Gods Name.

Q. What is forbidden?

A. To take it in vain.

Q. Under this generall duty of taking
Gods Name, How many duties are com-
manded in special?

A. Two.

Q. What is the first?

A. f To pray unto him.

f Psal. 30.15

Q. What is the second?

A. g To swear by him.

g Deut. 6.13

& 10.20.

Q. What is the difference betweene
prayer commanded in the second Com-
mandement: And prayer commanded in
this third Commandement?

Josh. 23.7.

Etay 65.16

Iere. 5.7.

Am. 8.14.

Zeph. 1.5.

A. Solemn prayer is commanded in
the second: briefe ejaculations vpon occa-
sion, in the course of our common affaires,
is commanded here.

C

Q. How

Q. How many things in speciall are forbidden, vnder the generall of taking Gods name in vaine?

A. Two.

Q. VVhat is the first?

A. To pray in vaine.

Q. What is the second?

A. To sweare in vaine.

Q. What is it to pray in vaine?

6. Ier.13.2. A. To b pray with our lips, when our hearts are farre from hym.

Q. How many wayes may we sweare in vaine?

A. Three wayes.

Q. What is the first?

A. i. By swearing falsely. For

iIcr.5.2. Leu.19.12. k Ieremy sayth, Thou shalt sweare in k Ier.4.2. truth.

Q. What is the second?

A. By swearing rashly: for m Ieremy sayth, Thou shalt sweare in iugement.

Q. What is it to sweare rashly?

A. To swears without iust cause.

Q. How many iust causes be there of an oath?

A. Two.

Q. VVhat is the first?

n Exo.22.8. A. When the magistrate putteth us to it.

Q. What

Q. VVhat is the second ?

A. When o voluntarily wee take it, to Gen 21.24
end strife among our neighbours. & 31.53.

Q. VVhat is the third ?

A. By perswearing wickedly. For p 1 King 19
q Jeremy saith, Thou shalt sweare in 1 King 6.31
righteousnesse. q Ier.4.2.

Q. VVhat is it to sweare wickedly ?

A. To bind our selues with an oath, as before
o; to hewe some wicked thing.

As the Iewes: ^f Forty of them bound
themselves with a vow, that they would ^{Acts 23.13}
neyther eate nor drinke till they had kill-
led Paul. Such oaths are better broken
then kept: all the sinne is in the making
of them: for how contradictious is it to
desire that God would bee revenged on
vs, if we doe not dishonour him.

Q. How many wayes els may wee
transgresse this Commandement ?

A. Three wayes.

Q. VVhat is the first ?

A. By taking GODS WORD in
vaine.

Q. What is the second ?

A. By taking GODS Sacraments in
vaine.

Q. VVhat is the third ?

A. By taking his workes in vaine.

Q. What are these works of God which we may take in vaine ?

A. Worfkes of mercy, and worfkes of iudgement.

Q. How are Gods worfkes of mercy taken in vaine ?

A. When we are not therewy pro
fere. 2.6, 31. uoked unto thankfullerne, and obedi-
ence.

Q. How are Gods worfkes of iudge-
ment taken in vaine ?

A. When we are not therewy stir-
red up unto repenteance.

Q. VVhat is the next commande-
ment ?

A. Remembre that thou keepe holy the
Sabbath day, &c.

Q. What is commanded in this ?

A. To keepe it holy.

Q. VVhat is it forbidden ?

A. To profane it.

Q. VVhat is to keepe it holy ?

A. To perferme the dutys of the
day.

Q. Of how many sortes are the dutys
of the day ?

A. Of two sortes, publike and pri-
uate.

Q. VVhat are the publike dutys ?

A. T

A. To ^x come to Church to heare the ^x *Act. 13.14* Word of God ^y read, and ^z preached: to ^{Luke 4.16.} pray: to ^b sing psalmes: to ^y receive ^z *Act. 13.27* the Sacraiments. In few words, the exercise of the Word, and Prayer. ³ *Act. 16.13* ^{Luke 4.31.} ^a *Act. 13.15*

Q. What are the private exercises?

A. Partly common, and partly proper.

Q. What are the common?

A. The exercise of the Word and Prayer; but in reverence to the publicke.

Q. What are the proper exercises in private?

A. Conference and meditation.

52.

Q. What is the first Commandement of the second Table?

A. Honour thy father and thy mother.

Q. What is the duty commanded in this Commandement?

A. The duty that we owe to every one in respect of his place in the Commonwealth.

Q. How many sorts of men are meant by father and mother.

C 3

A. Three

A. Three sorts.

Q. VVho are they ?

A. First naturall parents.

* Mal.1.6.

Q. * Children must honour them And

Leu.19.2.

who els ?

A. masters.

1 Tim.6.

Q. Servants must honour them. And

1.

who els ?

A. Princes, and magistrates.

2 Pet.2.17

Q. Subjects must honour them. what
is meant by honour ?

A. Obedience.

Q. Must they obey them in all things ?

A. g No.

Q. In what then ?

A. In things indifferent.

Q. VVhat are things indifferent ?

A. Such things as God hath neyther
commanded nor forbidden.

Q. How many things are commanded
in this commandement ?

A. Three things.

Q. VVhat is the first ?

A. The duty of inferiours to their
superiours.

Q. This is expressed. What els ?

4 Col.4.1.

A. The duty of superiours to

Eph.6.9.4

their inferiours, as of Parents to
their Children: masters to their Serv-
ants

vants; Princes to their subjects.

Q. This is implied by the rule of relatives. What els?

A. The duties that equals ought to performe one to another among themselves: as to respect one another; to be courteous one to another: & to honour one another: for all their duties can be referred to no other Commandement, then to this.

^k Eph. 4.32
^l Pet. 1.17.
Rom. 12.10

Q. What is the sanction of this commandement?

A. That thy dayes may be long in the land, which the Lord thy God giueth thee.

Q. What is promised in this?

A. Long life.

Q. Haue all the children of GOD length of life?

A. They haue, two manner of wayes.

Q. What is the first?

A. They haue the blessing of long life in this world, like as they haue the blessing of health even in sickness: and the blessing of wealth even in pouerty: so farrefor as all states and conditions worke for their good.

Q. What is the second?

C 4

A. The

A. The sooner they dye here, the sooner they enter vpon life in the Kingdome of Heauen: so that the shorter it is here, the longer it is there.

Q. Indeed the Land of Canaan was a figure of Heauen: But haue not the wicked long life sometimes?

^o Esa.65.20

A. ^o Yes, in this world; but it is a cursed, not a blessed life vnto them: And it is but a life in sinne; which the Scripture accounteth death rather then life.

Q. What is the next Commandement?

A. Thou shalt doe no murther.

Q. What is forbidden in this Commandement?

^p Pro.12.10

A. ^p Immercifalnesse, or cruelty.

Q. What is commanded?

^q Mal.5.7.

A. ^q Mercy, and all the workes thereof.

Q. The workes of mercy; of how many sorts are they?

A. Of two sorts.

Q. What are they?

^r Luk.10.37

A. Either concerning the body, or concerning the soule.

^s Iudg. 22.

Q. What are workes of mercy concerning the body?

A. To

A. To feed the hungry : to refresh the ^{Mat. 25.35} thirsty : to cloath the naked : to succour them that are harbourlesse, to visite the sick, &c.

Q. What are workes of mercy concerning the soule ?

A. To instrut, to exhort in righteousnesse ; to desire and labour the good and ^x salvation of mens soules.

Q. Which of these two sorts are the ^{" Mat. 9.36} Luke 1.77. worthiest workes ?

A. Workes of mercy concerning ^x the soule. ^{x Mat. 16.16}

Q. How many wayes may this Commandement be transgressed ?

A. Two wayes in generall.

Q. As how ?

A. Either inwardly, or outwardly.

Q. How inwardly ?

A. By two passions ^y of anger, and ^{Math. 5.21} malice. ^z 1 Cor. 3.15

Q. What is anger ?

A. The desire of reuenge.

Q. Is all reuenge forbidden ?

A. No.

Q. What is forbidden, and what is not ?

A. ^a Private reuenge is forbidden : ^{a Rom. 12.19} Prou 20.12. ^b & 24.29. publike is not.

Q. What

Q. What is publike reuenge ?

A. Reuenge taken by the hand of the Magistrate, upon a malefacter:
 ¶ Rom. 13. 4 and *¶* this is lawfull: for it is Gods
 ¶ Ioh. 19. 11 vengeance.

Q. How many wayes is this Commandement transgressed outwardly ?

A. Three wayes.

Q. As how ?

A. By looks, by words, by deeds.

Q. How, by looks ?

A. As when a reuengefull minde, or malicious heart betrayeth it selfe by *¶ Gen. 4. 5.* *¶* solowe looks, or frowning countenance. *¶ Math. 5. 6.*

Q. How by words ?

A. When the irregular passion of *¶ Mar. 5. 22* our hearts breake out into euill speeches. *¶ Acts 23. 3.*

Q. How by deeds ?

A. Foure wayes.

Q. What is the first ?

A. *b* By smiting of our brother.

Q. What is the second ?

A. By wounding of him.

Q. What is the third ?

A. *k* By mayning of him.

Q. What is the fourth ?

A. *l* By killing of him. And here in

b *Acts 23. 2.*

i *Luk. 10. 30*

k *Ex. 21. 24,*

¶ 29.

l *Exo. 21. 13.*

Gen. 4. 9.

in alredyng degrees , according as the
parties murthered come neere to vs
in propinquicie of bloud : ^m as the ^m King. 3
Father or ⁿ Mother murthering the
child : the child ^o murthering his owne
Father: or the brother ^p his brother : vñ-
till wee come to the highest degree of ^q King 6.
Sene in this kind , which is , when a ^r man
layeth violent hands ^s vpon him-
selfe. ^t

^{27.}^{Jer. 39. 5.}^{2 Chron. 33}^{6.}^{King. 6.}^{Lam. 4. 10.}^{ol. 37. 38.}^{p 2. Sam. 13}^{29.}^{q 2 Sam. 17}^{23.}^{r Gen. 31. 29}^{s Luk. 10. 27}^{14.}

Q. What is commanded in this Com-
mandement ?

A. To speake nothing but ^t good vnto
him: to doe him all the good ^u wee can.

Q. What is the next Commandement ?

A. Thou shalt not commit adultery.

Q. VVhat is forbidden in this Com-
manded ?

A. Intemperancy in a word.

Q. VVhat is commanded ?

A. The vertue temperance.

Q. VVhat is temperance ?

A. The moderation of the pleasures
of the flesh.

Q. How many sorts are thereroof ?

A. Two sorts.

Q. VVhich are they ?

A. Sobrietie , and chastitie.

Q. VVhat is contrary to sobrietie ?

A. In-

A. In meates, gluttony: in dyinke, drunkennesse.

Q. What is contrary to chastyty?

A. Unchastyty, or the sinne of uncleanesse.

Q. How many wayes is this Commandement transgressed?

A. Two wayes in generall.

Q. As how?

A. Inwardly, or outwardly.

Q. How inwardly?

A. By an unchaste, or intemperate heart.

^{Mat. 19.15}
& 5.28.

Q. How many wayes outwardly?

A. Three wayes.

Q. What is the first?

A. By a wanton lookes.

Q. How else?

A. By a wanton words.

Q. How else?

A. By wanton y deedes: whereof
^{y Cor. 6.9} there are many degrees in sinne, untill
^{Leui. 20.11.} we rise to the highest in this kind, which
^{Gen. 20.6} is called the sinne of a sodomy.

^{Iob 31.9.}

Q. What is the next Commandement?

^{2. Ezek. 10.15.}

A. Thou shalt not steale.

Q. How many things are forbidden in it?

A. Two

A. Two things.

Q. What is the first?

A. To ~~z~~ live without a vocation.

Q. What is the second?

A. To be ~~a~~ discontented with our ^{49.} meanes which wee rasse out of our vo- ^{Prou.6.6.} cation. ^{& Pro.37.20} & 39.15. ^{Abak. 2.5.}

Q. What is the third?

A. To ~~b~~ wrong our neighbour in his ~~b~~ ^{1 Thes.4.6} goods.

Q. What is commanded?

A. Three things.

Q. What is the first?

A. To ~~c~~ labour in some lawfull voca- ^c ^{2 Thes. 3.} tion. ^{11, 12.}

Q. What is the second?

A. Contentment with our estate.

Q. What is the third?

A. To ~~d~~ helpe our neighbour in his ^d ^{Eph.4.28} state.

Q. How many wayes may this bee transgressed?

A. Two wayes: inwardly, or out- wardly.

Q. How inwardly?

A. By covetousnesse, and discon- tent.

Q. What is covetousnesse?

A. A desire of riches.

^e Eccles.5.9

Pro.23.27.

Q. What

Q. What is it to be rich?

5 Luk. 12.21
Prou. 30.8.

A. To abound in things g more then are necessary.

Q. Things necessary, of how many sorts are they?

A. Of two sorts.

Q. As how?

A. Either necessary in our person; or necessary in our vocation.

Q. Outwardly how is it transgres-
fed?

A. Two wayes.

Q. Which are they?

A. Manifestly, or closely.

Q. Manifestly, how many wayes?

A. By violence, or deceit.

Q. How by violence?

A. By robbery.

Q. How by deceit?

A. By filching, stealing, couzening,

etc. & such vaine & covetous wayes.

Q. Closely how many wayes?

h Leir. 19.11
Dial. 62.10.
i Ephc. 4.28
* Thes. 4.6.

A. As many wayes as bee trades in the world.

Q. What is the next Command-
ment?

A. Thou shalt not beare false witness
against thy neyghbour.

Q. What is forbidden herein?

A. All

A. All lying, and dissimulation. ^{1 Tim. 1.10}
on. ^{Reu. 22. 15}

Q. What is commanded?

A. In Truth and plain dealing. ^{Ps. 15. 2, 3}

Q. How many wayes may this Commandement be transgressed?

A. Two wayes.

Q. Which are they?

A. By excesse or by defect.

Q. How by excesse?

A. By speaking more then the truth.

Q. Is it alwaies a sinne to speake more then is truth?

A. No, it is alwaies. ^{n Leu. 19. 13}

Q. How by defect?

A. In speaking less then is truth.

Q. Is it always a sinne to speake less then is truth?

A. No, but less sins are called to speak the whole truth. ^{Gen. 30. 13}
^{1 King. 22. 9}

Q. What is the last Commandement? ^{16.}

^{Act. 5. 8.}
^{Gen. 43. 6.}

A. Thou shalt not covet.

Q. What is forbidden herein?

A. First motions unto sinne. ^{q Rom. 7. 7.}

Q. What are the first motions unto sinne?

A. Sodomy

r Rom. 7.23 A. Such as arise before the will con-
James 1.15 sent unto it.

Q. What is commanded?

s Rom. 7.22 A. First motions unto god.

Q. How may we cause these first good
motions to arise within vs?

t Psal 1.2. &
3 19.9,10,11 A. By frequent meditating, and tal-
king of good things, & and by prayer.

15,16.107.

u Psa. 50.10

x Rom. 7.4

Gal. 2. 19.

& 5. 24.

Q. What is the end of the Law?

A. To x dñe us unto Christ.

T H E F O U R T H C A-
techisme expounding

the Creed.

Question,

¶ 2. Tim. 1.1. **V V** Hat doth the Creed teach us?
13. A. * What we ought to be-
lieve.

Q. How many Articles be there of our
Creed?

A. Thirteen.

Q. Into how many parts are they di-
vided.

A. Into

A. Into two parts.

Q. The first teacheth vs what wee
ought to beleue, concerning whom?

A. Concerning God.

Q. The second concerning whom?

A. Concerning Gods Church.

Q. How many articles are there con-
cerning God?

A. Eight.

Q. How many concerne his Church?

A. Four.

Q. How are those eyght diuided
which concerne God?

A. Into thre parts.

Q. Whom doth the first part concerne?

A. God the Father.

Q. VVhom the second?

A. God the Sonne.

Q. VVhom the third?

A. God the holy Ghost.

Q. How many articles be there concer-
ning God the Father?

A. One, and but one.

Q. Repeat it?

A. *I believe in God the Father* c. Al. b. Heb. 11.6
mighty maker of heaven and earth. c. Gen. 17.1

Q. VVhat is the article called?

A. *The article of Gods prouidence.* a. Gen. 1.1

Q. Why doe you say I beleue in him?

D

A. 3

e Psal. 62. 8. A. *c* I put my trust and confidence in him, I hope to be saved by him.

Q. What is the thing you doe beleue?

A. That there is a God the Father who is Almighty, for he made both Heauen and earth.

Q. How many parts hath this article?

A. Two parts.

Q. What is the first?

Heb. 11. 3 A. *f* Whereby wee beleue that God made all things.

Q. What is the second?

Ro. 11. 36 A. *g* Whereby we beleue that he doth preferue and gouerne all things.

Psal. 119. 91 John 5. 17. Q. The things which God made, of *Acts 17. 25* how many sorts are they?

A. Of two sorts.

Q. Which are they?

b Col. 1. 16 A. *h* Visible, and invisible.

Q. What are the visible creatures?

i Psalm. 8. 3 A. *i* Such as may be seene: as all sorts of bodies.

Q. What are invisible creatures?

k Gen. 1. 1. A. *k* Such as cannot be seene, as Angels, and soules of men.

John 1. 3. *Psalm. 33. 6* Q. Of how many sorts are the Angels?

l Judg. 6. A. Of two sorts, as good and bad.

Q. What

Q. What are the bad called?

A. Diuels.

Q. Did God make the diuels?

A. ⁱⁿ Yes, He made the diuels, but He ⁱⁿ Judg. 6. did not make them diuels: He made them Angels of Light, they made themselves diuels by sinne.

Q. How many articles are there concerning God the Sonne?

A. Sixe.

Q. Into how many parts are they divided?

A. Into two parts.

Q. What doth the first part concern?

A. His person.

Q. What doth the second part concern?

A. His office.

Q. What is the person of I E S U S C H R I S T.

A. ⁱⁿ Such a person as consists of two ⁱⁿ John 1.14 natures, God, and man. ^{Acts 20.18.}

Q. How many articles are there concerning the person of our Lord Iesus Christ?

A. Two, as he consists of two natures, God and man.

D. 2

Q. Re-

Q. Repeat the article concerning his God-hood ?

^o John 9.35 A. And o I believe in Jesus Christ
& t,3. & his onely sonne, our L D L D.

^p John 1.14 Q. Why doe you say , I believe in
him ?

^q John 3.16 A. q I put my trust, and confidence in
& 14. 6. him, and hope to bee saved by him.

Q. VVhat is the thing you believe
herein ?

A. That there is also a God the Sonne:
^r Acts 2.36 And that Jesus of Nazareth of whom
John 20.28 wee read in the Gospell is he.

Q. Are not wee also the sonnes of
G O D ?

^s John 1.12 A. s Yes.

Q. Why is he then sayd to be the one-
ly Sonne of God ?

^t John 10.30 A. He is the Sonne of G O D : by
& 1.14. nature, and by personall union : ^u Wee
^u John 1.12 are the Sonnes of God by grace, and by
Rom. 8.15. adoption.

Q. Repeat the article concerning his
man-hood ?

^x Mat. 1.20. A. Which was x conceiued by the ho-
^y Mat. 1.25 ly Ghost, y borne of the Virgine Mary.

Q. VVhat is the thing you believe in
this article ?

A. That this Sonne of G O D be-
came

2. How doe you prove that hee be- 11.9.8.
came man ? 21 Tim. 3 16.

A. Because hee was borne of a woman.

2. How after a wonderfull manner ?

A. For two reasons.

2. What is the first?

A. Because hee was conceiued by the
holy Ghost.

Q. What is the second?

A. Because hee was borne of a Mir- a 1.7.14.
gin.

Q.YVhy was hee thus conceiued and
borne ?

A. That ^b he might be without sinne. ^b Heb. 4. 11

Q. VVhy was he to be without sinne ?

A. That he might save sinners. c Heb. 7. 25

Q. How many Articles are there of his office ?

A. Fourcet

Q. What is the office of Christ?

A. The office of a ⁴ Saviour

2. How m

A. Two.

Q. What is the first

A. ^c To die for us. ^{Heb. 7. 27}

Q. What is the second?

1 Cor. 15. 3, 4, 14. A. f. To overcome death for vs.

Q. How many articles are there concerning his dying for vs?

A. One, and but one.

Q. Repeat it?

A. He g suffered vnder Pontius Pilate

g Acts 4. 27. h Acts 2. 36. i late, was h crucified, i dead, and k buried,

i John 19. 30. k John 19. 40. Q. What did hee suffer?

A. Death.

Q. What death did he suffer?

A. The death of the crosse.

Q. What death was that?

A. m A putting to death by the racke.

Q. Vnder whom did he suffer?

A. Under Pontius Pilate.

Q. What was he?

A. The Romane Judge that condemned him.

Q. How many articles are there concerning his victory ouer death?

A. Three, as hee ouercame death by three degrees.

Q. What are they called?

A. The articles of his exaltation,

n Phil. 2. 8 as the former, the articles of his n humiliation.

Q. Repeat the first?

A. The

A. The third day hee arose againe ^{of Cor. 1.3} from the dead.

Q. VVhat article is this?

A. The article of his Resurrecti-

on.

Q. Why the third day.

A. Because it was prophesied of ^{of Acts 2.27} him, that hee should see no corrupti- ^{John 11.39} on.

Q. What is the second?

A. The article of his ascencion.

Q. Repeate it.

A. Hee ^q ascended into Heauen ; and ^{q Acts 1.9.} there he ^r sitteth at the right hand of God ^{Heb 9.24.} the Father almighty. ^{r Heb.4.13.}

Q. Whither did he ascend?

A. To the right hand of God.

Q. Hath God a right hand, or a left, in proper speech, as we haue?

A. No.

^s John 4.2
^t Luke 24.32

Q. How is it then spoken?

A. Figuratively.

Q. VVhat then is meant by it?

A. Two things.

Q. What are they?

A. First the honour God hath giuen ^{t Heb.1.3.} him ; secondly the power ^u God hath gi- ^{u Mat.28.}uen him.

Q. Hee sitteth] Is sitting spoken

D 4 properly

properly or figuratively ?

A. *as* Figuratively.

Q. What is meant by it ?

A. Two things.

Q. What are they ?

x Heb. 10.12. A. First *x* to shew that the workes of
y Heb. 13. our redemption is finished : y secondly to
& 4. 13. represent his state, or maiestie.

Q. What is the third article ?

A. The article of his comming to iudgement.

Q. Repeate it ?

A. *z* From thence hee shall come to iudge both the quicke and the dead.

Q. What is meant by the quicke ?

A. *a* Those that shall bee found alue at that day.

Q. What is meant by the dead ?

A. *b* All that hane departed this life from the beginning of the worlde.

Q. How many Articles be there concerning God the holy Ghost ?

A. One and but one.

Q. Repeate it ?

A. *c* I beleue in the holy Ghost.

Q. Why doe you say I beleue in him ?

A. *d* I d^r put my trust and confidence in him; and hope to be saued by him.

Q. What is the thing you beleue ?

A. That

Mat. 28.19

1. Cor. 14.16

7. Cor. 2.10

A. c That there is also a God the holy Ghost. <sup>c 1 Cor. 3.11
Psal. 139. 2</sup>

Q. Are these three Gods?

A. f No, though three persons, yet but ^{f 1 John 5.7} one God.

§ 2.

Q. How many articles are there of Gods Church?

A. Feure.

Q. Into how many parts are they divided?

A. Into two parts.

Q. VVhat doth the first part concerne?

A. The being of the Church.

Q. What the second?

A. The benefit this Church obtaineth by Jesus Christ.

Q. How many articles are there of the being of the Church?

A. One, and but one.

Q. Repeat it?

A. g I beleue the holy Catholique Church, h the communion of Saints. <sup>g 1 Tim. 3.15
h 1 Cor. 12.</sup>

Q. Why doe you say, I beleue the

Church, and not in the Church?

A. i We do beleue there is a Church: but we do not beleue in the Church, but in God: The Church at the best is but a company of men. <sup>i Psal. 62. 9
1 Cor. 1. 13.</sup>

Q. What

Q. What is the Church?

* Psal. 82. 6

A. A company of Gods Children.

Heb. 2. 10.

Q. How many sorts of Churches are there?

Gal. 3. 26.

A. Two sorts.

Q. What are they?

Reu. 6. 15

A. The Triumphant and militant.

Heb. 12. 23

Q. What is the Church triumphant?

A. The company of Gods children in heauen.

Q. Why is it so called?

Reu. 21. 4

A. Because they are out of all danger and so doe triumph.

Q. What is the Church militant?

A. The company of Gods children here on earth.

Q. Why are they thus called?

2 Tim. 2. 3

A. Because they fight the Lords bat-

Ephc. 6. 12.

tels against the world, the flesh, and the

John 16. 33

devil.

Q. What Church is here meant?

A. The Church militant.

Q. What doe you learne here?

A. That God hath a Church, and will

Mar. 16. 18

have to the end of the world.

& 28. 20.

Q. How many properties doe belong

Heb. 1. 8.

to this Church?

A. Three.

Q. Which are they?

A. First

A. First, it is ^g holy: secondly ^r Ca- ^g Esay 4.3.
tholike: thirdly, it hath a communion ^{1 Pet. 1. 2.}
betwixt the members of it. ^r Iohn 4.21
^{Gal. 3.28.}

Q. Holinesse, of how many sorts ^{Acts 10.35}
is it? ^{f Gal.3.28.}
^{1 Cor.12.12}

A. Of two sorts.

Q. What are they?

A. ^r Holinesse of fayth, ^x and holinesse ^r Rom 4.7.
of life. ^{Reuel.7.14}

Q. Holinesse of fayth, what is that o- ^o ^g ^{1 Cor.1.30}
therwise called?

A. Our ^x iustification. ^r Rom 5.1.

Q. What is holinesse of life other-
wise called?

A. Our ^y sanctification. ^y 1 Cor.1.30

Q. Is holinesse of fayth perfect or im-
perfect?

A. ^x Perfect holynesse. ^g Col. 2.10

Q. How so?

A. In regard of the obiect thereof.

Q. What is the obiect?

A. ^x Christ, and his righteousnesse.

Q. Holinesse of life, is that perfect or im- ^g Gal.3.27
perfect: ^g Phil. 3.9.

A. Imperfect.

Q. Of how many sorts is holinesse of life?

A. Of two sorts.

Q. Which are they?

A. There is a legall holinesse, accord-
ing

ding to the Law ; or Euangelicall, according to the Gospell.

Q. What is legall holines ?

A. Rom. 7. 13 To bee without sinne.

Q. Is this holines required of GODS Church ?

A. ^b No.

Q. What is Euangelicall holiness ?

A. ^c To confesse our sinnes ; to be sorry for them ; and to amend our lives.

Q. Is it required of GODS Church ?

A. ^d Yes.

Q. What is the second propertie ?

A. It is Catholike.

Q. What is Catholike ?

A. Universall, or ouer all.

Q. Ouer all what ?

A. ^e Ouer all parts of the world

Q. Is the Church of God ouer all parts of the world ?

A. ^f It is, or may bee: it is not now tyed to any place.

Q. What is the third propertie ?

A. ^g It hath a communion betweene the members of it.

Q. How many sorts of famous Communions are there ?

A. Three.

Q. What is the first ?

A. ^h A

A. A naturall communion, and that ^{b Ephes.3.1}
is in bloud betweene parents & children. ^{Heb. 2. 14}

Q. Is this communion here meant?

A. ~~No~~.

Q. What is the second?

A. A civill communion, consisting in ^{c 1 Pet. 2.3.}
government.

Q. Is this the Communion?

A. ~~No~~.

Q. What is the third?

A. A spirituall communion. ^{d Ephes.4.3}

Q. Is this the communion incident to
GOD S Church?

A. ~~Yes~~, this is it. ^{e Eph.5.23}

Q. Wherein doth it consist?

A. In the root & the fruits. ^{f Ioh.15. 4}

Q. What is the root?

A. The Spirit of GOD.

Q. What are the fruits?

A. The graces of GODS Spirit.

Q. What are these graces?

A. Partly inward, and partly outward.

Q. What are the outward?

A. The Word of GOD, and the ^{g Rom.9.4.}
Sacraments.

Q. What are the inward?

A. Divine, or morall.

Q. What are the Divine?

A. The

John 13.16

Ephe. 4.7.

A. The three theologieall vertues,
fayth, hope, and charity.

Q. What are thei morall?

A. All morall vertues sanctified by the
Spirit of God.

Q. How many benefits doth the
Church obtaine by Christ.

A. Three, exprested in three arti-
cles.

Q. VVhat is the first?

A. p Forgiuenesse of sinnes, in this
world.

Acts 2.38.

Q. What is the second?

A. The ^g resurrection of our bodies at
the end of this world.

Q. What is the third?

A. r Life everlasting, in the world to
come.

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